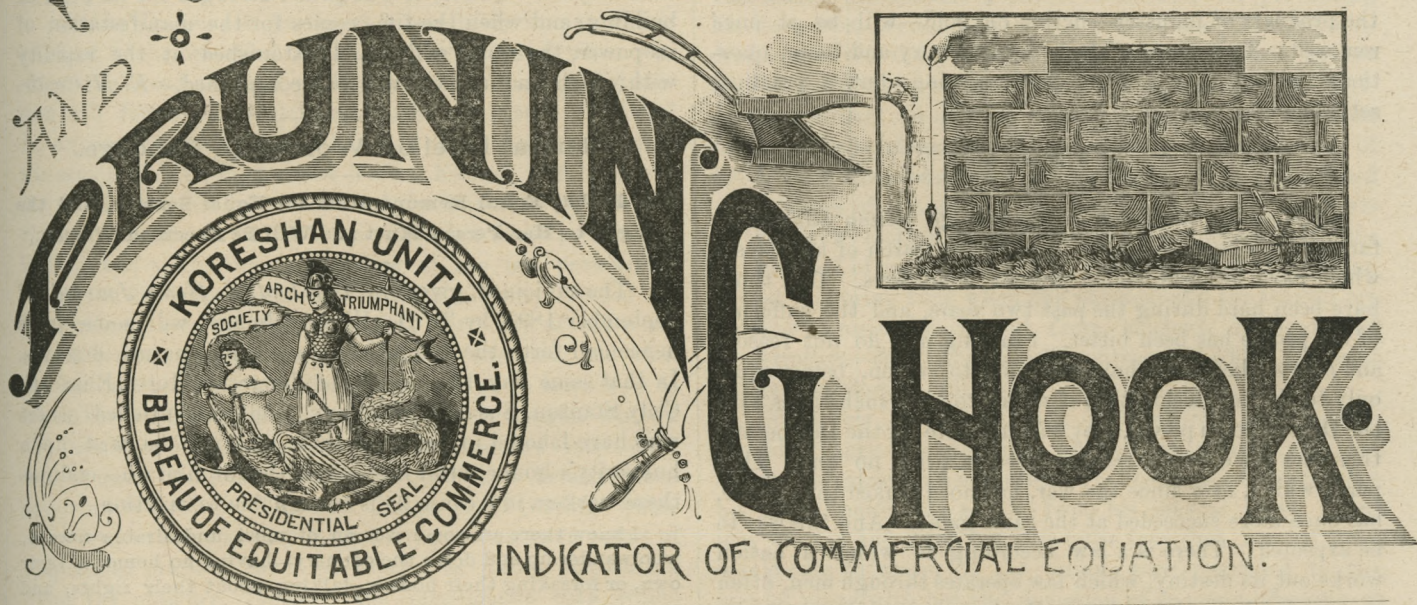


THE PLOWSHARE



Vol. II. No. 19. CHICAGO, ILL., NOVEMBER 10, 1894. \$1.00 per Year.

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MAKE ALL MONEY ORDERS PAYABLE AT SUBSTATION 48, WASHINGTON HEIGHTS, CHICAGO, ILL.

ENTERED AT THE CHICAGO POST-OFFICE AS SECOND CLASS MATTER.

KORESH, FOUNDER AND EDITOR.

"Thrice is he arm'd, that hath his quarrel just;
And he but naked, though lock'd up in steel,
Whose conscience with injustice is corrupted."

UNDER THE AUSPICES OF VICTORIA GRATIA.

Single Tax Is not the Remedy.

The principle of taxation is one which belongs to the competitive system, whether it be "single" or quadruple tax. Communism provides that ownership is vested in the commonalty, and if it be landed estate, the land belongs to the people. The land can be taxed only for what it yields. If a community own twenty thousand acres of land, the wealth produced from it belongs to the common treasury. It is taxed for and in the substance of its production. The substance, or that for which the substance has been exchanged, is held by all, and personal and vidual wants are supplied from the common fund. After the land has been taxed for all and in all that it has yielded, by the common treasury, for the commonalty, what sense is there in the principle that the land must still be taxed? Suppose the ownership of twenty thousand acres were extended so as to bring all the land into the ownership of one general commonwealth, and all its resources were made to pass through an agency, appointed and approved by the people, for its general and

special distribution, where, we ask; would there be any room for the application of the principle of "single" tax?

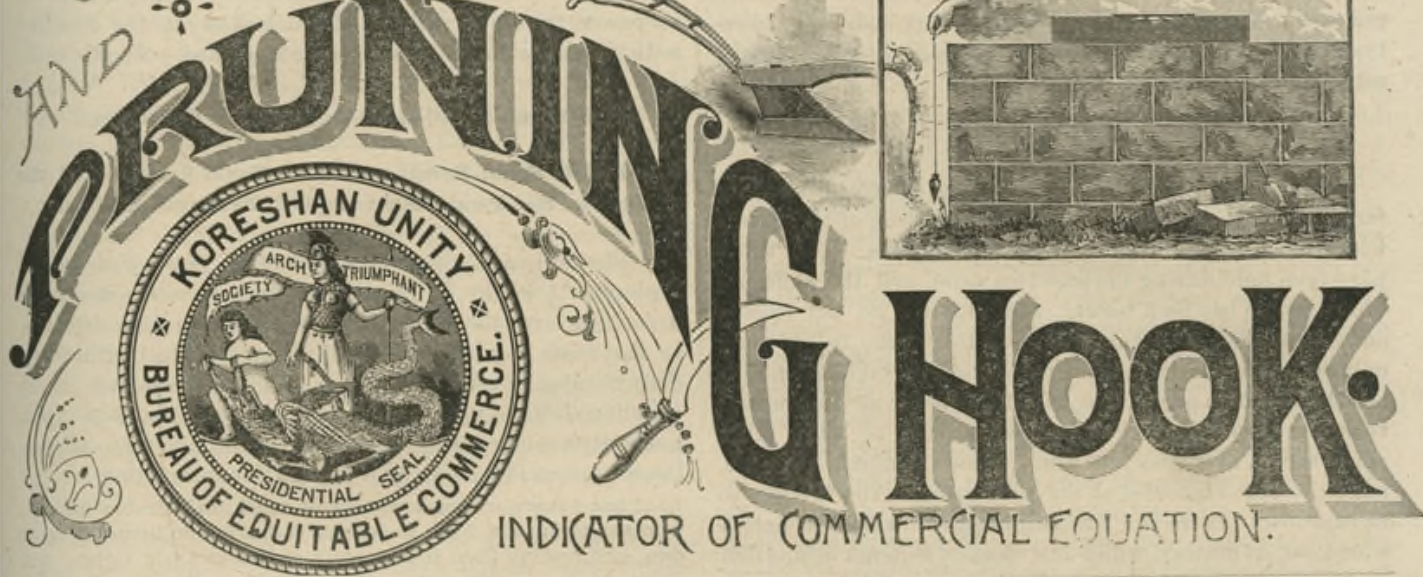
All attempts at revolution, so far, fail because they are not radical. Cast off the old worn and tattered garment, and waste no more time and energy in attempting to patch up a useless thing! Let the Re-publican and modern concomitant, the sinners of this age, go with the Publicans and sinners of Herod's time! The tax collector in this age of the world is as ignominious as the Publican and curse at the culmination of the Jewish dispensation. What the world demands is the equitable distribution of industry, not the extravagant and luxuriant expenditure of the products of use.

Let the People Combine!

Let the people combine in the institution of a great industrial system for themselves. Let them produce directly for themselves only the things they require. The matter of wages should not enter as a factor into the question of labor (performance of use). People should labor to produce, and should enjoy all the fruits of their industry. Cheap goods make dear labor. Dear goods make cheap labor. Let us illustrate our propositions. We will suppose the United States to be a commonwealth, in which the people combine to improve their conditions. It requires a given amount of food, clothing, shelter, fuel, etc., with added luxuries, to satisfy the general demand. The treasury of the United States is the treasury of the people. The wealth belongs to the people. We possess lands in common, coal mines in common, gold, silver, and various other ores, with ten thousand resources for the repletion of our universal supply. The people comprising the Government are enabled, through their agents, to distribute abundantly of the good things of life to all (that is, to themselves), for a little labor, because there is so great economy with such an equitable distribution that there is great supply with little labor. By this arrangement, commodities are cheap because abundant. Labor thus becomes dear, but the relation of the increased expense of labor to the productions of labor bears altogether another significance.

If a little labor procures great wealth, it is because labor is high priced. If it requires a great amount of labor to procure a modicum of wealth, it is because labor is low priced. This is a simple proposition, and when comprehended by the

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It is asking too much of the average citizen that he go farther back than the party in power in search of the causes which have brought about present conditions. The times have been hard during the past two years, and the suffering of the people has been bitter. Starving men do not reason, and overworked men have no time to reason, being equal only to the conclusion that if we are to have such times with the Democrats in power, they will not vote for the Democrats; therefore the election returns need surprise no one. That party which, ever since the war, has hoodwinked the people, has once more succeeded at the same game. And this was to be expected. There is a law according to which a nation works out its destiny, which law operates through men, often unconsciously to themselves. Present signs indicate a reconstruction of political parties in the near future. While the tariff principles of the Democratic party are correct, its financial policy is identical with that of the Republican party, and not tariff but finance is the real issue today. This being the case, a fusion of the plutocratic elements of these two parties might easily take place, and a very strong party would be the result, in which event a large force would accrue to the Populist party, and it is very probable that shortly we will have in this country what seemed impossible to ever eventuate when the Government was founded—an aristocratic and a people's party. True, the aristocracy will be one of money, but money today means power, and all aristocracies begin in the same way—by the grasping and wielding of power.

To bring about the culmination which must come before the outward work of reconstruction can rapidly progress, it is necessary that both the Republican and Democratic parties, as at present constituted, be destroyed, and the money power consolidated under one political banner. The Populist party is the instrument for the accomplishment of this result. It has already started the work of disintegration in the old parties, which will result in the formation of new combinations. There is at present no chance for the Populists to gain control of the Government, and by the time the people get their eyes open to what is going on, entirely new party lines will have been drawn, and the plutocratic party will be firmly entrenched in all departments of government. It will have entire control of the political machinery and the opposing party will find itself helpless. Then how easy to revise the statutes so as to grind the people beneath the iron heel of its power!

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In the Treasury Department it is notably woman who is quickest in the detection of the counterfeit, and when she enters the broad arena of politics, her sagacity in that direction will ferret out and squelch the multitude of moral delinquencies which are now running riot. Confirmatory is the action of Mrs. Packson of Kiowa, Kansas, who, immediately following her incumbency of the mayoralty, closed the eight or ten saloons of the town which her male predecessor had allowed to continue in defiance of the law prohibiting them. A deputation of remonstrating citizens, headed by her husband, received the reply that her "oath of office required her to carry out the provisions of the law, and that she had not yet been in politics long enough to learn how to break her word and still be respectable." A woman who in the face of such odds dared to carry a good law into effect will be quite likely to make some good laws herself when opportunity favors. A district Judge of Wyoming whose name we are sorry to have forgotten, pronounces in terms of unqualified praise in favor of women as jurors, descanting upon the patience, fairness, and intelligence with which they serve. The same authority refers to the dismay with which the keepers of all sorts of infamous dens abandoned the town when a number of ladies had been empaneled upon the grand jury.

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The status of a people determines in the position accorded its women. While woman is denied a voice in politics, politics will remain a filthy cesspool. The stress of subserviency is lifted as advance is made from the savage wife and mother to the womanhood of the highest type of civilization: the greater the oppression of the woman, the greater the downward gravitation of the people, which fact makes a possible antithetical relation worthy more than a passing thought. Visitors to the Columbian Exposition who chanced to see the representation, will not hurriedly forget the sweet intellectual face of Frances Willard juxtaposed to that of a Chinaman, a North American Indian, an idiot, a maniac, and a brutal form in felon's garb,—her *political compeers*!

To the colored slave the alphabet was a hidden arcanum. Knowledge would be purveyor to bond-restiveness, and his

master doubtless reasoned his conscience to sleep with such sophistries as "where ignorance is bliss 'tis folly to be wise." The master had reasons sufficient to himself for preventing his slave from becoming a mental power, and through kindred incentives today woman subserves laws made by her oppressors for the purpose of her subdomination. Her serfdom is manifest on all lines trenching upon money and that more deadly bondage from which ensues the degradation of her highest functional quality—maternity. The motherhood of the fishes of the sea, the beasts of the field, and the fowls of the air is clothed in spotless robes in compare with the motherhood of man! During humanity's period of gestation—that mirroring time when the physical and the mental are helpless to resist the imprint from incident, accident, and perpetration—there occur fiendish outrages of which the lower animal kingdom is guiltless.

With few exceptions, man is unwilling that woman should advance upon the lines wherein her powers of mind will be recognized and nurtured. He knows as she approaches his mental height she recedes from his sensual grasp. Men may bluster and deny, but it is quite true that few of them would care to marry if the union were restricted to the mental plane with but the deviation of so many offspring as she who must bear them should elect.

Woman must win for herself not only suffrage and through it equal remuneration for equal service, but upon the marital plane she must rise at least to the dignity of mother tabby and mother poodle; and she who would rise to the heights possible to her sex, must purify both mind and body and become in all respects like the Exemplar who, in his day, by precept and practice established his church on the celibate basis.—A. T. Potter.

Usury is the thief that degrades and enslaves the masses, and diminishes the purchasing power of labor.

Let there be no such thing as an increase of the valuation of a medium of exchange,—whether gold, silver, or paper.

Per capita circulation is a humbug, a farce, and a snare. The laborer is the creator of wealth, and though per capita circulation, so called, were \$1,000, the laborer would never possess it because the usurer gathers and hoards it.

Men may contend and struggle against the inevitable, as they will; but the fact remains that there will be no construction of society—composed of men who are destitute of a sense of moral obligation—on the basis of a purely moral standard.

If legislation were conducted unselfishly by those chosen from and by the people to subserve the purposes for which legislation is appointed, provision could be made—from the abundant resources of our country—to employ every person capable of labor.

The object for which government is instituted is to secure and preserve the rights of its subjects, and to render sovereign every citizen. This is the ulterior purpose for which political economy is made operative. In the United States of America, the sovereignty of the individual is the ostensible object and ulterior design of the fundamental principles upon which our institutions are supposed to be established. Such an opportunity was never before given to a people to achieve glory and honor in the execution of the designs of the founders of a government as has been afforded to this people, but how have they performed the sacred trust bequeathed to them by the noble men who made sacrifice upon the altar of patriotism?

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The status of a people determines in the position accorded its women. While woman is denied a voice in politics, politics will remain a filthy cesspool. The stress of subserviency is lifted as advance is made from the savage wife and mother to the womanhood of the highest type of civilization: the greater the oppression of the woman, the greater the downward gravitation of the people, which fact makes a possible antithetical relation worthy more than a passing thought. Visitors to the Columbian Exposition who chanced to see the representation, will not hurriedly forget the sweet intellectual face of Frances Willard juxtaposed to that of a Chinaman, a North American Indian, an idiot, a maniac, and a brutal form in felon's garb,—*her political compeers!*

To the colored slave the alphabet was a hidden arcanum. Knowledge would be purveyor to bond-restiveness, and his

master doubtless reasoned his conscience to sleep with such sophistries as "where ignorance is bliss 'tis folly to be wise." The master had reasons sufficient to himself for preventing his slave from becoming a mental power, and through kindred incentives today woman subserves laws made by her oppressors for the purpose of her subdomination. Her serfdom is manifest on all lines trenching upon money and that more deadly bondage from which ensues the degradation of her highest functional quality—maternity. The motherhood of the fishes of the sea, the beasts of the field, and the fowls of the air is clothed in spotless robes in compare with the motherhood of man! During humanity's period of gestation—that mirroring time when the physical and the mental are helpless to resist the imprint from incident, accident, and perpetration—there occur fiendish outrages of which the lower animal kingdom is guiltless.

With few exceptions, man is unwilling that woman should advance upon the lines wherein her powers of mind will be recognized and nurtured. He knows as she approaches his mental height she recedes from his sensual grasp. Men may bluster and deny, but it is quite true that few of them would care to marry if the union were restricted to the mental plane with but the deviation of so many offspring as she who must bear them should elect.

Woman must win for herself not only suffrage and through it equal remuneration for equal service, but upon the marital plane she must rise at least to the dignity of mother tabby and mother poodle; and she who would rise to the heights possible to her sex, must purify both mind and body and become in all respects like the Exemplar who, in his day, by precept and practice established his church on the celibate basis.—*A. T. Potter.*

Usury is the thief that degrades and enslaves the masses, and diminishes the purchasing power of labor.

Let there be no such thing as an increase of the valuation of a medium of exchange,—whether gold, silver, or paper.

Per capita circulation is a humbug, a farce, and a snare. The laborer is the creator of wealth, and though per capita circulation, so called, were \$1,000, the laborer would never possess it because the usurer gathers and hoards it.

Men may contend and struggle against the inevitable, as they will; but the fact remains that there will be no construction of society—composed of men who are destitute of a sense of moral obligation—on the basis of a purely moral standard.

If legislation were conducted unselfishly by those chosen from and by the people to subserve the purposes for which legislation is appointed, provision could be made—from the abundant resources of our country—to employ every person capable of labor.

The object for which government is instituted is to secure and preserve the rights of its subjects, and to render sovereign every citizen. This is the ulterior purpose for which political economy is made operative. In the United States of America, the sovereignty of the individual is the ostensible object and ulterior design of the fundamental principles upon which our institutions are supposed to be established. Such an opportunity was never before given to a people to achieve glory and honor in the execution of the designs of the founders of a government as has been afforded to this people, but how have they performed the sacred trust bequeathed to them by the noble men who made sacrifice upon the altar of patriotism?

"What's in a Name?"

One of the famous artists of New York City is named Dan Beard. From the tenor of some of the statements accredited to him, by the *Twentieth Century*, one might be led to think that there ought to be much in a name, even though

* * * "That which we call a rose
By any other name would smell as sweet."

According to the *Century* "Dan Beard hates the present social system," though we notice that under its auspices he "earns a mint of money." He is quoted as follows:—

Industry is simply taxed to death. The other day I had to give my cheque for a heavy sum to my landlord as rent. Every man who thinks, discovers for himself that our civilization is absurd and unjust. These various rights of property, that now make such trouble, will not bear the investigation of reason. Everything, nowadays, is calculated to disgust the honest worker and benefit the unduly rich.

The *Century* goes on to say:—

Dan Beard never talks vehemently. His ideas are expressed in a mild, indulgent sort of a way; he is so genial and generous that his criticisms of the social system are not caustic.

One of the fundamental laws of Koreshanity is the law of analogy. Correspondences in various domains enable the Koreshan neophyte to attain understanding which, to the uninitiated, seems to belong to advanced adeptship. In the animal domain the lion is acknowledged king. Its voice is the voice of thunder. The lion's roar is the result of its power to co-ordinate muscular action. In the human body the heart or center of muscular activity corresponds to the lion, having power to collect and distribute. This involves the idea of commerce. In every domain the lion is symbolic of commercial power; it is distinct from the serpent, which signifies the wisdom of commerce. The lion's den—the den of commercial power—is the competitive system.

Beard is significant of power in ultimates. To beard is to "set at defiance," "to take by the beard, to seize, to pluck." To beard the lion of fallacious commerce in his den is to pluck its baleful power from over the people—ignorant alike of their own power and the fact that all the power it has is through their consent; to set at defiance its ultimate medium of power—money—by ignoring it.

Dan means judgment. Daniel means judgment of God, the righteous judgment that adjusts, equilibrates. The fabled Daniel of scriptural myth—so regarded by many—bearded the lion in his den, and not only remained unharmed but, by his power to righteously overpower, caused the recognition of the equity of his dominion "in all the earth."

Today there are two methods by which one may maintain a state of security in the lion's den of the biological world. One is to so surfeit the animal with "tax on industry" that he does not deem it worth his while to resent the bravado which dares to question his right to power unquestioned. The other is to bravely *ignore* his power—seemingly indisputable—while persistently refusing to feed his insatiable maw. Which of these two methods is the one chosen—consciously or unconsciously—by this famous artist who earns a "mint of money"? Let us see if his own statements do not assign him to the former. He says that the sum he paid his landlord is a tax on industry; that industry is simply taxed to death; that these various rights of property will not bear the investigation of reason. The fact that he "earns a mint of money"—which certainly involves "property rights"—might give a hint as to the possible cause of his expressions of his righteous sentiments being so "mild" and "indulgent," "his criticisms of the social system *not* caustic."

His judgment as to the state of the case is correct. But, you see, his name is but Dan. If his judgment were balanced by power to overcome the unrighteous thing, then his hatred of the social system would cause him to turn the tables;—instead of letting the system tax industry to death,

he would industriously tax it to death by overtaxing its tenacity to life when deprived of its sustenance—the very life blood of the masses. If his disgust with "everything nowadays" were not anaesthetized by the benefit he himself derives from the present social system enabling him to be "unduly rich," one might doubt not but that his openly expressed hatred of the present social system would cause him to "talk vehemently"; his genial, generous nature might become caustic, if his—to a great extent—clearsighted vision were goaded on to deeper investigation and corrective action, by gnawing vitals and shivering bones,—flesh *non est*.

Hunger and cold are hard to endure, but they are necessary conditions to bring to an issue the conflict between capital and labor. When this momentous crisis comes,—*then* may we lift not in vain our hearts to the Daniel who, holding the plumb-line of righteous communism in his hand, maintains—with continuity intense and voluminous—the fearless attitude of the one who may calmly ignore the power of the lion of competitiveness, because of his conscious power to reinstate, in right-full dominion, the lion of communism.

"A Daniel come to judgment! yea, a Daniel!"—*Gertrude Thayer*.

PUNGENT PARAGRAPHS.

What the "plutes" will want next is a reduction in the price of congressmen.

Today nothing takes like folly; and folly is fast taking the race to destruction.

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When you sow your wild oats remember that you yourself will get the threshing.

The gold god is a most treacherous deity, always forsaking his votaries in their utmost need.

One of the most insidious and dangerous murderers is the fellow who has nothing to do but kill time.

God rested on the seventh day, after his labors were ended. The present day Christians are seeking rest before their labors begin.

The "deaf adder that stoppeth his ear" must be the adder of interest to interest and margin to margin. He is deaf to the cries of poverty.

If the common people would strike for common interest in the wealth of the world, they might put a stop to the robbery of compound interest.

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A union of church and state whereby the church assists the state in reclinching the shackles of wage slavery meets with public approval, but such a union for the purpose of freeing labor finds only condemnation.

There can be no reform accomplished through politics so long as the would-be reformers sustain the competitive system and acknowledge fictitious money; for just so long will their love of money or their need of it be used against them as fatal weapons.—*J. S. Sargent*.

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ROBBERY.

Retail and Wholesale.

The citizens of New York have followed with surprise and indignation the revelations made by the Lexow Investigating Committee upon the system of plunder and blackmail levied by the police and other city departments. It transpires that the police, hitherto a subject of praise by the mouthpieces of the ruling class, and held up as the exemplary upholders of "law and order," is in point of fact nothing short of an organized gang of thieves, with their hands in everybody's pocket.

Nor do the other branches of the city government appear in better light. The higher officials blackmail the lower ones, and all of them plunder the public—i. e., all those who have anything to be plundered of. Shopkeepers and manufacturers, landlords and speculators, and saloonkeepers and keepers of bawdy houses, dealers in "dry goods" dealers in "green goods"—in short, the whole property-holding, trafficking, and swindling part of the community, have been bled. Thanks thereto, the officials have rapidly accumulated fortunes so large that they were bound to incite the envy of each and all of those who, painfully exposed to the accidents of trade, are on the hunt for riches. Against this shameless system of robbery all the victims are up in arms, and the "people" are called upon to root out the evil. Tammany Hall is made responsible for this wholesale official rascality, and "Down with Tammany!" is now the slogan. The next election, so runs the battle-cry, must be a campaign of extermination, carried on by the people against Tammany. Of course, the working people are expected to help in this, or, to put it clearer, they are expected to furnish the bulk of the soldiers for this battle. Are they not also interested in ending the occupation of the official robbers? Certainly. The workers are interested in putting an end to robbery of all sorts. Nevertheless, the worker cannot help insisting upon it that the robbery committed by the political officeholders is only a small part of the big system of plunder borne by the people.

Nay, more! The retail robbery, practiced by the officeholders, is but the natural offshoot of the existing system of capitalistic wholesale robbery, and can never be outrooted as long as the latter continues. A war of extermination, carried on only against the retail, but leaving in peace the larger wholesale system of robbery, is vain. Indeed, it is worse than useless when carried out on present lines today. The reason of this is that the leaders in the war against the official system of retail robbery are the very men who uphold the large system of robbery; and not only is every intention on their part to remove the large system of robbery as far from their mind as possible, but it is their express purpose to establish more firmly and render more externally respectable their own system of wholesale plunder by pruning down the more visible, and, therefore, more objectionable, side system of official robbery.

Let us look upon this in the light of facts. The plunder carried on by the officials in the Police Department, the District-Attorney's office, the Park Department, the Department of Public Works, etc., is estimated in lump at \$10,000,000 a year. No doubt this is an enormous plunder, when it is considered among how few it is divided. Nevertheless, enormous as is this sum, how insignificant is it in comparison to that enormous plunder that is practiced upon the working people by those very gentlemen who howl loudest against the above-named official plunder!

In the year 1890 the manufacturers of the city of New York appropriated to themselves from the produce of the labor of their wage-workers nearly, if not more than, twenty times ten millions of dollars—to wit, the handsome sum of \$192,398,080. The manufacturers who perpetrated this plunder owned 25,403 establishments. Is there among all these factories a single one in which the laws, enacted for the protection of the health, the life, and the limbs of the employees, were not violated? If so, why so? Simply because the Police, the Fire, and the Building Departments, the factory inspectors, and the health officers close their eyes for the benefit of these manufacturers, and thus enable them, at the expense of the lives, health, and safety of the employees, to reap larger profits from these.

In view of this, is it surprising that these officials demand a small share of the profits of the manufacturer in payment for the aid they give him? Nor, it must be admitted, is it surprising that in their turn the manufacturers rebel and strive alone to pocket their ill-gotten gains. The wonderful thing is that the workers are expected to aid in the struggle against the official plunderers, notwithstanding no prospect is held out to them that the breaches of law committed by the officeholders in favor of the manufacturers, and upon which the former base their "blackmail," will be put to an end. What have the workers to gain if the places of

the Tammany Hall officials be taken by direct representatives of the manufacturers? Will these "honorable" manufacturers' officeholders enforce a strict obedience to the factory laws that have been enacted for the benefit of the workers? Is it imaginable that they will do anything whereby the condition of the wage-slaves will be improved, and thereby, in consequence, the profits of the bosses will be lowered? That is out of all question. The New York workingmen who imagine such a thing should take counsel from their fellow wage-slaves of Brooklyn, who, last year, elected one of these "reform" administrations. Let them inquire from the Brooklyn workers whether their condition has improved in the slightest.

Besides the 351,757 industrial workers of our city, there are in New York probably 250,000 wage-workers engaged in commerce, transportation, and in personal service pursuits. These, also, behold their masters taking a lively interest in the rebellion now on foot against the Tammany plunderers. But these employees also have submitted to Tammany blackmail in order to purchase indemnity against the consequences of their own breaches of the laws enacted for the benefit of the public and of the workers. Even if all of these bosses together did pay hundreds of thousands of dollars to these official blackmailers, such sums were surely insignificant and a very small fraction of the unearned profits which they pocketed at the expense of the workers and of the public. When today these bosses join the cry of, "Down with Tammany!" they do so only for the purpose of hereafter being in a position to violate the law the same as before, to skin their workers, and to cheat their customers, without having to part, in the shape of hush money, with any, however small a share, of their fleecings.

Among the inhabitants of New York City there are, according to the latest Board of Health reports, not less than 1,332,773 people who live in tenement houses. There are in the city 39,133 tenements, not one of them but violates in some way or another the laws of the land. From the day when the plan of the building is handed in at the Department of Buildings the laws are violated to the end of saving expenses. As a matter of course, the officials who shut their eyes to these breaches of the law do so for a consideration. That tenement house has yet to be found against which the authorities have no ground to proceed. At times, proceedings are threatened, but only to quicken the payment of hush money. By this system the proprietors save enormous sums of money. The working population, packed up at the rate of about thirty-four persons to each house, is forced to submit to defective plumbing, to dangerous staircases, leaky roofs, damp walls, perpetual danger of fire, and, on top of all, exorbitant rents. Has this element of our population anything to gain in case these law-breaking landlords free themselves from the present officials who blackmail them? Will the leaders of the anti-Tammany movement, among whom will be found the rich, law-breaking owners of tenement houses, enforce the sanitary regulations which they now violate, for the sake of increasing their profits in case they come out victorious over Tammany? Such a thought does not cross their minds. They want to end the small system of robbery, now practiced upon them, for the sole purpose of being able to enjoy, without sharing with these officials, the enormous plunder they are levying upon the working class. These property holders rob the workers of the city annually to the amount of at least \$200,000,000, out of which they have now to yield at the most \$10,000,000 to the Tammany officials.

The moment one realizes the connection that exists between official corruption and the profit-grabbing system of capitalism, the conviction is inevitable that all attempt to put an end to official corruption is visionary so long as the capitalistic system of profit-fleecing continues. The profit-fleecers need corrupt officials, because they do no "business" without violating the law; and, furthermore, the example set by the profit-fleecers, who become rich without working, cannot fail to contaminate the officials, who are the special guardians of this capitalist system of wholesale plunder.

Only the working class can put an end to official corruption and the system of retail plunder carried on by officials, because none but the working class has the power to, and is interested in, the overthrow of the system of wholesale plunder carried on by capitalism. The only, and, withal, the shortest way to insure an honest public administration, is the organization of the working class, and the overthrow of the capitalistic system of robbers. —New York Vorwärtz.

Religion is the bond of unity by which the creative energy from God flows into and subordinates man to God's service,—a devotion which has its exemplification in man through his performance of use to the neighbor.

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Among the inhabitants of New York City there are, according to the latest Board of Health reports, not less than 1,332,773 people who live in tenement houses. There are in the city 39,133 tenements, not one of them but violates in some way or another the laws of the land. From the day when the plan of the building is handed in at the Department of Buildings the laws are violated to the end of saving expenses. As a matter of course, the officials who shut their eyes to these breaches of the law do so for a consideration. That tenement house has yet to be found against which the authorities have no ground to proceed. At times, proceedings are threatened, but only to quicken the payment of hush money. By this system the proprietors save enormous sums of money. The working population, packed up at the rate of about thirty-four persons to each house, is forced to submit to defective plumbing, to dangerous staircases, leaky roofs, damp walls, perpetual danger of fire, and, on top of all, exorbitant rents. Has this element of our population anything to gain in case these law-breaking landlords free themselves from the present officials who blackmail them? Will the leaders of the anti-Tammany movement, among whom will be found the rich, law-breaking owners of tenement houses, enforce the sanitary regulations which they now violate, for the sake of increasing their profits in case they come out victorious over Tammany? Such a thought does not cross their minds. They want to end the small system of robbery, now practiced upon them, for the sole purpose of being able to enjoy, without sharing with these officials, the enormous plunder they are levying upon the working class. These property holders rob the workers of the city annually to the amount of at least \$200,000,000, out of which they have now to yield at the most \$10,000,000 to the Tammany officials.

The moment one realizes the connection that exists between official corruption and the profit-grabbing system of capitalism, the conviction is inevitable that all attempt to put an end to official corruption is visionary so long as the capitalistic system of profit-fleecing continues. The profit-fleecers need corrupt officials, because they do no "business" without violating the law; and, furthermore, the example set by the profit-fleecers, who become rich without working, cannot fail to contaminate the officials, who are the special guardians of this capitalist system of wholesale plunder.

Only the working class can put an end to official corruption and the system of retail plunder carried on by officials, because none but the working class has the power to, and is interested in, the overthrow of the system of wholesale plunder carried on by capitalism. The only, and, withal, the shortest way to insure an honest public administration, is the organization of the working class, and the overthrow of the capitalistic system of robbers. —New York Vorwärts.

Religion is the bond of unity by which the creative energy from God flows into and subordinates man to God's service,—a devotion which has its exemplification in man through his performance of use to the neighbor.

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"As the plow is the typical instrument of industry, so the fetter is the typical instrument of the restraint or subjection necessary in a nation—either literally, for its evil-doers, or figuratively, in accepted laws, for its wise and good men. You have to choose between this figurative and literal use; for, depend upon it, the more laws you accept, the fewer penalties you will have to endure. For wise laws and just restraints are to noble nations not chains, but chain-mail—strength and defense, though something also of an encumbrance. And this necessity of restraint, remember, is just as honorable to man as the necessity of labor.

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